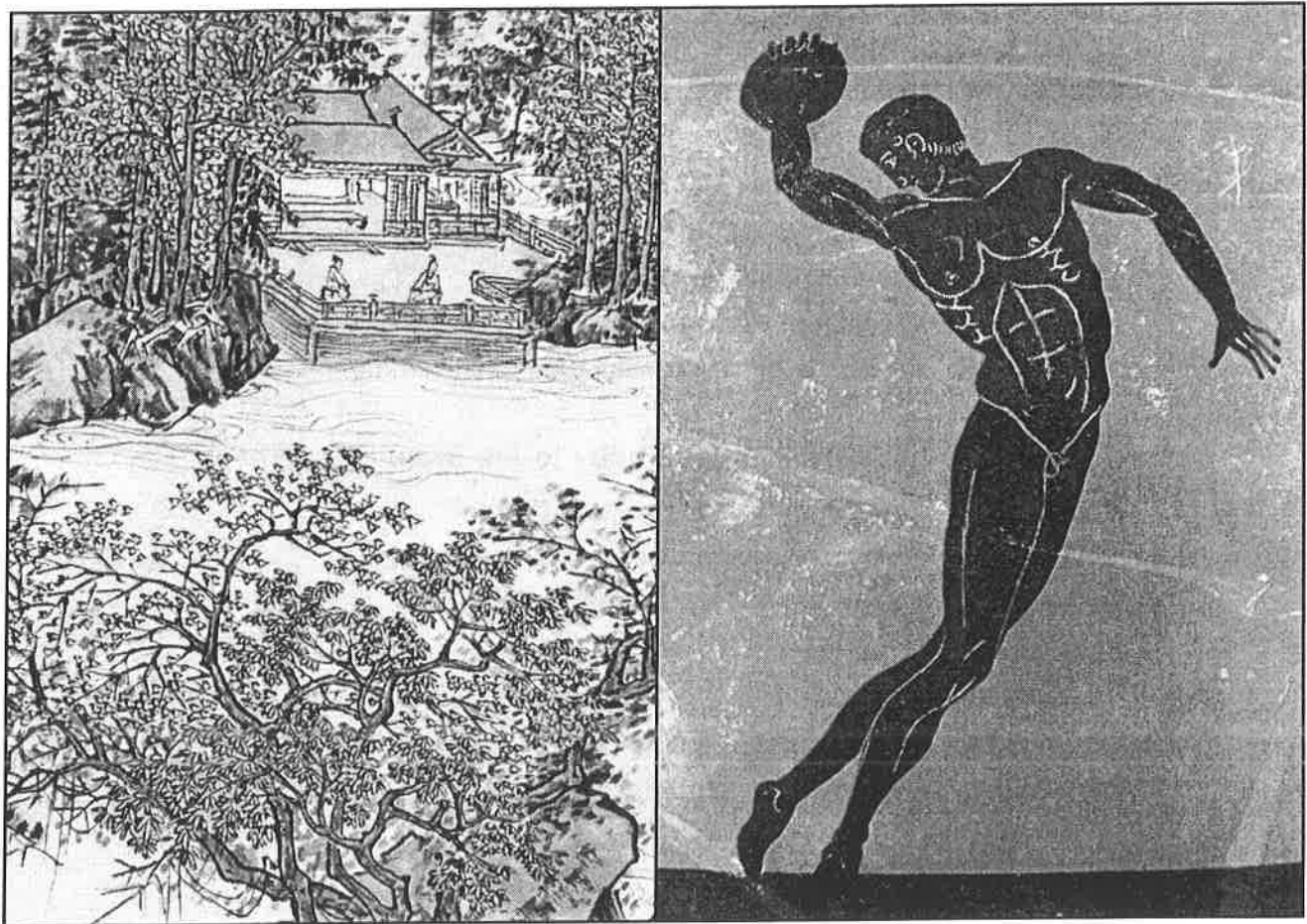


Classical Athens and Han China: How Great Were the Differences?

LV



A Document Based Question (DBQ)
World History

TEACHER DOCUMENT LIST (LV)

There are 18 documents in the Longer Version of this DBQ. As mentioned to students in their Student Guide Sheet, we know we are biting off a lot to have 18 documents represent two such rich and expansive cultures. Still comparisons can be made, analysis can occur, opinions supported by evidence can be ventured. Deciding on how the categories can best be organized is an important part of the DBQ exercise. Below is the author's picture, but students may come up with their own clusters. The document list on the Student Guide Sheet is in the same order but is not divided into categories.

Context

- Document A: Classical Greece and Han China (maps)
- Document B: Classical Athens: Population and Class
- Document C: Classical China: Population and Class

Form of Government

- Document D: Pericles: "Our form of government is..."
- Document E: Government in Athens
- Document F: Mandate of Heaven
- Document G: A Remarkably Successful Kind of Government

Citizenship: An Individual's Responsibility to the State

- Document H: Pericles on "What is a Good Citizen?"
- Document I: Dialogue of Socrates and Crito in Prison
- Document J: Confucius on the Individual and the State

Man and Nature

- Document K: Greek Discus Thrower
- Document L: Chinese Landscape Painting

Attitudes About Children

- Document M: Child Exposure in Athens
- Document N: Growing Up In Athens
- Document O: How Can I Keep Both of Us Alive?
- Document P: Filial Piety in China

Attitudes About Women

- Document Q: Greek Women
- Document R: Admonitions for Girls (Ban Zhao)

Hook Exercise Unit I

Classical Athens and Han China: How Great Were the Differences?

Creating Analytical Categories (Bucketing)

An important step when answering a DBQ question is to organize documents into analytical categories, or “buckets.” Below is an assortment of document headings and several buckets. With the above analytical question in mind, create a category label for each bucket and place the document letters in the appropriate buckets. An example is provided to get you started.

- A Childrearing in Han China
- B Who votes in Classical Athens?
- C Allowing unwanted infants to die in Greece
- D Pericles on the obligations of a citizen
- E The Great Wall and Chinese Defense
- F Population and Social Class in Classical Athens
- G Athenian Sculpture
- H Fielding an Army in Ancient Athens
- I Population and Social Class in Han China
- J Han Landscape Painting
- K Government’s lawful authority to rule in Han China: The Mandate from Heaven

The diagram shows five buckets arranged in two rows. The top row has two buckets, and the bottom row has three. The top-left bucket contains the text "G, J" and "Art" below it. The other four buckets are empty.

HOOK EXERCISES

TABLE OF CONTENTS

DBQ Unit	Skill
I Athens and Han China	Creating Analytical Categories
II Mongols	Defining Terms
III Black Death	Examining Personal Responses
IV Aztecs	Making Judgments
V Printing Press	Ranking Historical Importance
VI Sugar Trade	Seeing Economic Relationships
VII Industrialization/Women	Dealing with Contradicting Sources
VIII Colonialism/Kenya	Clarifying Personal Responses
IX World War I	Clarifying a Position
X Non-Violence	Personalizing a Historical Situation

(NAME AND DATE)**Scaffolding Questions Unit I****Classical Athens and Han China: How Great Were the Differences? (LV)**

Doc A: A city-state is an independent city plus its surrounding territory. What is the name of the territory or district surrounding Athens?

Compare the east-west distances of the city-state of Athens and the Han Empire. How many times greater is the Han east-west distance?

Considering geography only, would it have been easier for democracy to develop in Attica or Han China? Explain your thinking.

Doc B: What was the population of Athens and its surrounding district?

How many of these Athenians were citizens?

How many were slaves?

Did Aristotle support slavery?

What is the evidence?

Doc C: Compare the population of Han China with the population of Attica (Athens plus environs). How many times greater was the Han population?

What groups appear to be at the top of Han society and which groups are near the bottom? What is by far the largest group?

Compare the words of Mencius with those of Aristotle. Do the two men agree on preserving class distinctions?

Doc D: According to the Greek leader Pericles, what was the Athenian form of government?

According to Pericles should money or social rank keep a person from holding public office? Provide evidence for your answer.

Does the information on Athenian society in Document B in any way contradict Pericles? Explain.

Doc E: Does the historian C. M. Bowra agree with Pericles that Athens was a true democracy? State three facts in the document that support Bowra's views.

Is there any evidence that one class of individuals had more power than the rest? Explain.

Doc F: According to Mencius, how is the Chinese Emperor chosen?

Is there anything democratic about the way the Emperor is chosen? Explain your answer.

Doc G: What is the main idea expressed in the first two paragraphs of the document?

What examples of "government structure" does the author provide?

Doc H: Pericles closes with the line “we say that he has no business here at all.” What is his point?

Look again at Document E. Did Athenian citizens have ample opportunity to participate in government? Provide an example.

Doc I: What is the main point that Socrates makes in this conversation with Crito?

Do you think Pericles would agree with Socrates’ decision to accept his punishment? (See bullet point 5 in Document D.)

Doc J: According to Confucius, what is a man’s most important obligation?

Would Pericles and Socrates have been more likely to support Straightbody or Confucius? Explain.

Doc K: Judging from this image, what general statement can you make about how Athenians viewed the individual and his place in the natural world?

What features in the art lead you to the above conclusion?

Doc L: Judging from this image, what general statement can you make about how the Chinese viewed the individual and his place in the natural world?

What features in the composition lead you to the above conclusion?

Doc M: What was the significance of carrying a Greek infant “around the hearth”?

According to Patterson, did the Greeks consider “exposure” to be murder?

Doc N: According to Bowra, how did a child’s life differ before and after the age of six?

Young girls were likely “to find themselves at the loom.” What did this mean?

Doc O: In the Wan Can poem, what is the meaning of “hugs her child, then lays it in the weeds”?

Compare Documents M and O. How similar or different are the Athenian and Chinese practices of child exposure?

Doc P: What is the meaning of “filial piety”?

Is there a connection between the boy who warmed his father’s bed and the smooth running of the Han government?

Doc Q: What generalization can you make about the status of women in classical Athens?

List two pieces of evidence that support your generalization.

Doc R: Ban Zhao discusses three traits that Han girls should develop. What are they?

Compare Documents Q and R. How similar were expectations for Athenian and Han women?

STUDENT GUIDE SHEET

Classical Athens and Han China: How Great Were the Differences?

Directions: Two of the world's most famous early civilizations existed a few centuries and a sprawling continent apart. These were the classical civilizations of Athenian Greece and Han China. The two societies had no direct contact. This DBQ asks you to examine 18 documents in an effort to assess the degree of difference between these two cultures. Both Classical Athens and Han China were complex and 18 documents can barely scratch the surface. But larger understandings often have modest beginnings.

It is suggested that you follow these steps:

1. Read the Background Essay.
2. Quickly skim through the documents to get a sense of what they are about.
3. Read the documents slowly. For each, use the margins or Document Analysis sheet to record:
 - a. What or who is the source? Primary or secondary?
 - b. What is the main idea (or ideas) in the document?
4. Organize the documents into analytical categories. These categories may center around topics like government, women, nature, social make-up and the like.
5. Generalize how different Classical Athens and Han China were from each other.

The Documents:

- Document A: Classical Greece and Han China (maps)
- Document B: Classical Athens: Population and Class
- Document C: Classical China: Population and Class
- Document D: Pericles: "Our form of government is..."
- Document E: Government in Athens
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- Document H: Pericles on "What is a Good Citizen?"
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- Document K: Greek Discus Thrower
- Document L: Chinese Landscape Painting
- Document M: Child Exposure in Athens
- Document N: Growing Up in Athens
- Document O: How Can I Keep Both of Us Alive?
- Document P: Filial Piety in China
- Document Q: Greek Women
- Document R: Admonitions for Girls (Ban Zhao)

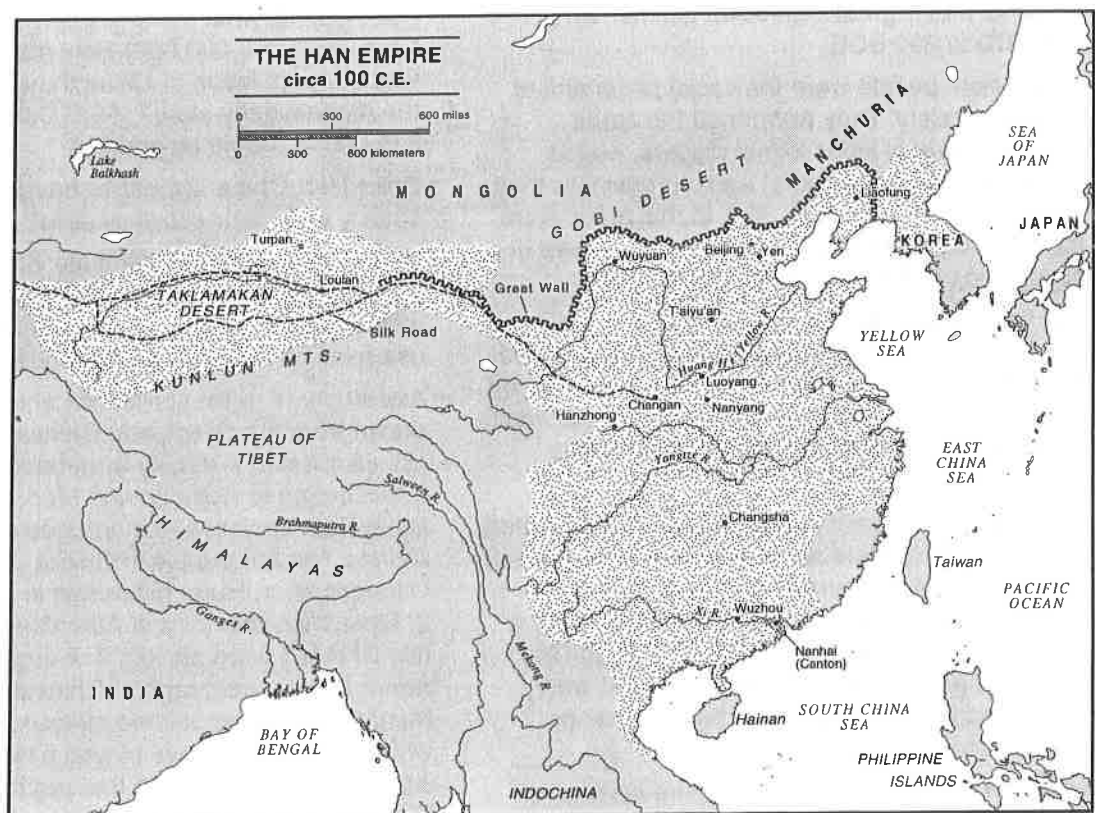
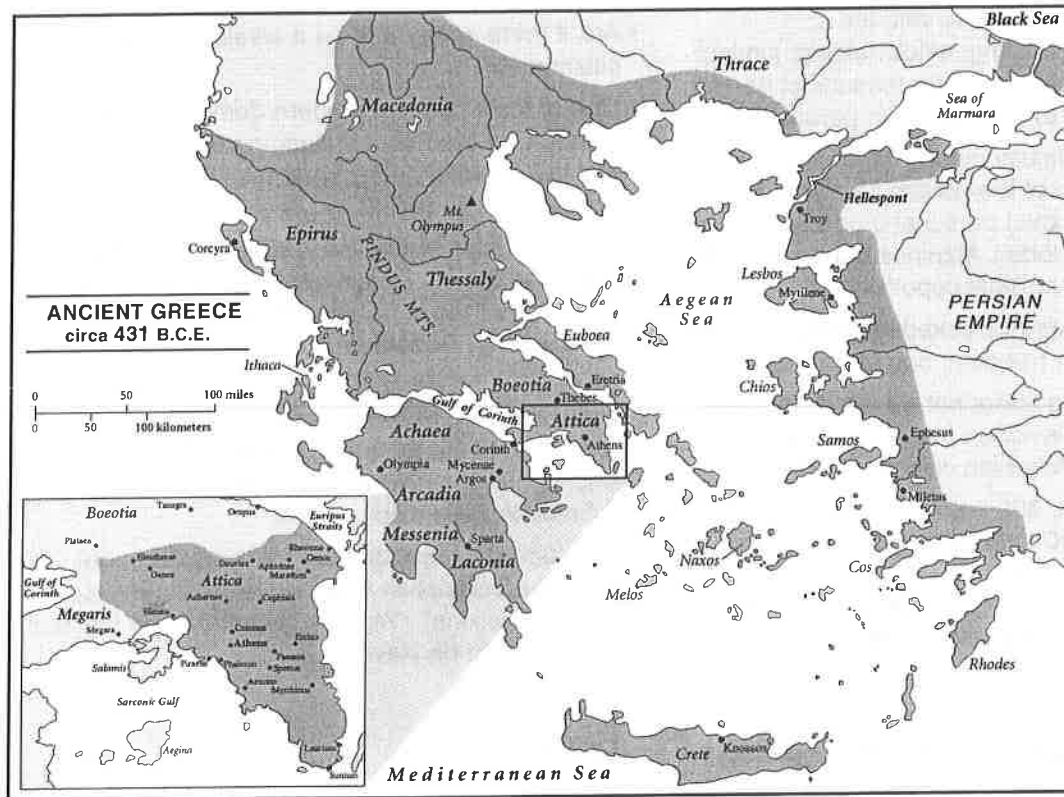
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Teacher Notes

Document A



Source: Maps created from varied sources.



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Document B: Classical Athens: Population and Class

Content Notes:

- Like Han China, most 5th century BCE Athenians living in the Attica city-state were farmers. One out of six residents was a citizen with full political privileges – voting, office holding, jurying. Five of six were not citizens for reasons of gender, age, enslavement, or non-Athenian parentage.
- Historians have difficulty placing Athenians in neat social classes. Part of the reason seems to be that Athenians did not covet personal property the way, say, Americans do today. Absence of personal wealth did not hurt political opportunities.
- Athenian slaves were not locked into slavery. They could be given their freedom, and often were.
- We know something about net wealth distribution in Athens. James Davidson presents the following snapshot for male Athenian citizens:
 - 3 talents or more: 300 individuals (male)
 - 1 - 2 talents: 1200 to 2000 individuals (male)
 - 0 - 1 talent: 47,000 +
 (Note: 1 talent = 6600 drachmas;
1 drachma = daily wage for a skilled worker)

Teaching Tips:

- Ask students to calculate what fraction of Athenian residents held citizenship. (1/6)
- Ask if there appears to be a wealth requirement for citizenship. (No.)
- One of the axioms of modern democracy is that “all men are created equal.” Judging from the chart and the Aristotle quote, what might Athenians have said about this quote?
- Have students examine the Chinese population and class data in Document C. What were the differences? the similarities? (See the fourth Teaching Tip, Document C.)
- What were the Athenian / Han population and class similarities? (1. Both had an underclass – Greece its slaves, China its “mean people.” 2. “Most” Athenian free males were farmers; the vast majority of Chinese were also farmers.
- Ask students to paraphrase the Aristotle quote below the population figures. Did Aristotle support class distinctions? (Yes. Masters should be masters, slaves should be slaves.)

Document C: Classical China: Population and Class

Content Notes:

- Mencius was a great Confucian teacher who lived from 370 to 300 BCE.
- The “mean” people were the social basement of Chinese society. They performed the crude unskilled manual labor (canal diggers, wagon pullers, nightsoil sweepers) and, surprisingly, they included the street artists. Also in this group were the relatively few slaves who generally served in households of the well-to-do.
- The vast middle level of Chinese society was made up of the peasantry, city tradesmen, and assorted other skilled or semi-skilled workers. They enjoyed some economic independence, although the wealth gap between the vast middle and the wealthy landowners was great.
- The land-owning aristocracy and the well-educated Mandarin bureaucrats sat just beneath the emperor near the top of the pyramid. Literacy and land separated them from the masses. Occasionally a peasant or urban worker might pass through the civil service exam system in which merit was recognized and join this class, but this was not very common.
- A mandarin was any one of the nine classes of officials in classical China.

Teaching Tips:

- Ask students what the total population of 5th century China was. (65,000,000) How many times greater was the population of China than the population of the Athenian city-state? (65,000,000 divided by 315,000 = 206 times greater)
- Does Han China appear to have been a stratified society with clear social classes? (Yes.)
- Do Mencius and Aristotle have similar views on maintaining clear class distinctions? (Yes. Each warns against blurring the line between those who use mind and those who use muscle.)
- Ask students to list similarities and differences drawn from the Greek and Chinese data. (Similarities: 1. A largely farm-based population; 2. According to Aristotle and Mencius, clear class lines. Both societies had an underclass – slaves in Athens, “mean” people in China. Differences: 1. Huge difference in population totals; 2. More than one third of Athenians were slaves, few Chinese were slaves; 3. A suggestion that a rather small percentage of Chinese ran the government [Emperor, appointed officials, bureaucrats] while citizens may have played a larger role in Athens. More to come in that regard in Documents D and E.)



Document B

Source: Population estimates from mixed sources, including Thucydides' Athenian army recruitment figures in 432 BCE.

Athens: Population Distribution circa 432 BCE

Free male citizens (mostly landowning farmers)	50,000
Free male non-citizens (all males under 18 and residents without Athenian parentage)	50,000
Free females (all ages)	100,000
Slaves	115,000
Total population of Attica (Athens plus environs)	315,000

Aristotle on Class Distinctions (4th century BCE)

Certainly the good man and the statesman and the good citizen ought not to learn the crafts of inferiors except for their own occasional use; if they habitually practice them, there will cease to be a distinction between master and slave.

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Document C

Source: Population estimates from mixed sources, including Peter N. Stearns et. al., *World Civilizations: The Global Experience, AP Edition*, New York: Addison-Wesley Educational Publishers, Inc., 2003.

Han China: Population Distribution circa 200 CE

Emperor and appointed officials	1,000s
Educated Mandarin bureaucrats (.2% of population)	130,000
Landed aristocracy (2% of population)	1,300,000
Peasant farmers and some skilled urban workers (90% of population)	58,500,000
Merchants (not highly valued)	50,000?
"Mean people" (unskilled workers, street artists and a few household slaves: 7% of population)	5,000,000
Total population of late Han China	65,000,000

Note: Women made up approximately 50% of each category except bureaucrats and appointed officials, who were male only.

Mencius on Class Distinctions (4th century BCE)

There are those who use their minds and there are those who use their muscles. The former rule; the latter are ruled. Those who rule are supported by those who are ruled. This is the principle accepted by the whole Empire.

Document D: Pericles: "Our Form of Government Is..."

Content Notes:

- Although the words in this document were attributed to Pericles, they were actually written by Thucydides, the famous 5th-century Greek historian. They have become key in Western civilization.
- Athenian democracy flourished under the leadership of Pericles. In this famous funeral speech honoring the Athenian citizens killed in battle against Sparta in 430/431 BCE, Pericles boasts about why Athens' form of government is superior to that of all other Greek city states.
- Pericles was the grand nephew of Cleisthenes, who had introduced democracy to Athens. Pericles was the acclaimed leader of Athenian democracy even though, officially, he was simply an annually elected general. He was the organizer behind the rebuilding of the Acropolis which the Persians had largely destroyed, and the spirit behind a judicious expansion of Athenian maritime influence. He was recognized by most historians as a great statesman.

Teaching Tips:

- Ask students to think about what it means to analyze the content of a document:
 - a. Identify the main idea
 - b. Identify detail that supports the main idea
 - c. Determine if the document is a primary or secondary source
 - d. Investigate the document for bias
 - e. Think about the time delay between the observation and the event
 - f. State the relevance of the document to the analytical question)
- What is the main idea of Document D? (That Athens was a democracy)
- What details support that idea? (1. Administration of the government was in the hands of the "whole people." 2. Office holding was open to all citizens.)
- Is this a primary or secondary source document? (This is a bit problematic since we get Pericles' words through Thucydides. The document, then, is primary to the times but not to the man speaking. It is healthy for students to know that primary vs. secondary is often an arguable issue.)
- England today has something called "common law," that is, unwritten laws that are generally agreed to guide human behavior. According to Pericles, does Athens have something similar? (Yes. See the last Content Note.) According to the document, what is the punishment when an Athenian breaks these unwritten laws? (Disgrace)

Document D

Source: Excerpt from "The Oration of Pericles," *The Complete Writings of Thucydides, The Peloponnesian Wars*, New York: Modern Library, 1951.

Pericles: "Our form of government is..."

Our form of government does not imitate the laws of neighboring states. On the contrary, we are rather a model to others. Our form of government is called a democracy because its administration is in the hands, not of a few, but of the whole peoples.

- In the settling of private disputes, everyone is equal before the law.
- Election to public office is made on the basis of ability, not on the basis of membership to a particular class.
- No man is kept out of public office by the obscurity of his social standing because of his poverty, as long as he wishes to be of service to the state. And not only in our public life are we free and open, but a sense of freedom regulates our day-to-day life with each other.
- In our private affairs, then, we are tolerant and avoid giving offense.
- But in public affairs, we take great care not to break the laws because of the deep respect we have for them.
- We give obedience to the men who hold public office from year to year.
- And we pay special regard to those laws that are for the protection of the oppressed and to all the unwritten laws that we know bring disgrace upon the transgressor when they are broken.

Note: Pericles' words were transcribed by the 5th century Athenian historian, Thucydides. Bullets are added.

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Document E: Government in Athens

Content Notes:

- One restriction on Athenian democracy was who was eligible for citizenship. Citizenship was open to free (non-slave) males regardless of economic level. Non-Athenian free males living in Athens were not eligible.
- There is evidence that on Assembly days when attendance was slim, citizens were sometimes herded from public areas with the help of a thick rope dipped in wet paint. If one was marked by paint stripe, it was embarrassing. Apparently, democracy in Athens needed an occasional nudge.
- A unique feature of Athenian democracy was ostracism. The Greeks made very sparing use of prison. When the citizenry was displeased with a leader or any fellow citizen they could vote him out of Athens. Votes were made by marking pot shards. A surprising number of these ostrakon shards are part of the archaeological record. An argument can be made that the frequency of ostracism was democracy run amok.

Teaching Tips:

- Ask students what Bowra means when he says that the “Athenian Assembly was open to all free male citizens.” (This literally meant that any citizen [non-foreign, 30 plus, free, male] could attend any Assembly session. In fact, only a minority typically showed up.)
- At the board or on an overhead, ask students to create a list of the different ways an ordinary citizen in Athens could affect a decision to build a new road to the Attica port of Piraeus. (For example:
 1. Attend the Assembly and express an opinion.
 2. Volunteer to serve on the administrative Council of 500, get chosen by lot, and thereby influence the Assembly’s agenda.
 3. Get chosen to the inner council [Prytany] and help run day-to-day affairs.)
- Bowra says that the Assembly met 40 times a year. This was equivalent to meeting once every how many days? (Every ten days)
- The Prytany changed membership ten times a year. What gave it stability? (Re-electable generals) Was the unrestricted re-electability of generals a threat to Athenian democracy? (America wrestled with the same question prior to 1951 when they asked if a U.S. president should be electable without term restrictions.)
- From their general knowledge, ask students if the Athenian system was more or less democratic than the workings of the US Congress. (Mention Athenian ostracism described in the third Content Note.)



Document E

Source: C. M. Bowra, *Classical Greece*, Time-Life Books, 1965. Reprinted by permission of Wadham College, executor for Sir Maurice Bowra.

Government in Athens

From the retirement of the Persians in 479 BCE until the outbreak of the Peloponnesian War in 431 BCE (Athens vs. Sparta), Athens displayed a phenomenal vitality. This, in fact, was the Athenian Golden Age, without parallel in the history of man.

The major strength and inspiration for this development was Athens' democratic form of government, the first true democracy in history. In the most precise and literal sense of the word, the Athenians governed themselves....

The Athenian Assembly was open to all free male citizens of adult age, regardless of income or class. It met 40 times a year, usually at a place called the Pnyx, a natural amphitheater on one of the hills west of the Acropolis. In theory, any member of the Assembly could speak about anything, providing he could command an audience. But for practical reasons, there was also an official agenda. This was prepared by a Council composed of 500 men, 50 from each of the ten Attic tribes. They were

chosen by lot from a list of volunteers, all of them citizens over the age of 30.... Council members were always paid for their services and served for a year. After an interval they might serve a second year, but they could never serve for more than two.

Within the Council was a smaller, inner council of 50 men, called the Prytany, which met every day and in effect administered the government. The composition of the Prytany changed 10 times a year, and its chairmanship, the chief executive position of Athens, changed every day. In theory no one remained in power long enough to entrench himself. But in reality this opportunity was open to one class of men: the 10 generals of the armed forces who were elected directly from the Assembly and served for a year's term. A general could be elected any number of times. Inevitably the generals played a large and sometimes continuing role in nonmilitary affairs.

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Document F: Mandate of Heaven

Content Notes:

- The eventual success of Confucian ideas owes much to Confucius' followers in the two centuries after his death. When historians say that Confucius "said" they really mean that his disciples "said."
- Mencius is the best known of all Confucius students. Born one century (370-300 BCE) after Confucius, Mencius studied under Confucius' grandson. Mencius has been called China's second Sage.
- The chaotic times that Confucius lived in still prevailed when Mencius was alive. Mencius was concerned with the common people and felt that, in order to unify the realm, the leaders needed to treat their followers with respect.

Teaching Tips:

- Ask students:
 - What is a "mandate"? (A command from a high authority)
 - Who issues a "Mandate of Heaven"? (Implied: God, who is called "Heaven")
 - In this document, what is mandated by Heaven? (That Shun should be the next emperor of China)
- Mencius says that Heaven does not speak. How does Heaven let it be known to mankind that it wanted Shun to be the next emperor? (Shun was a good leader in his previous position. This was evidence that Shun had Heaven's blessing.)
- What does Mencius mean when he says: "Heaven sees with the eyes of its people. Heaven hears with the ears of its people"? (Heaven understands how the people feel and sympathizes with them. The people's wish is Heaven's wish.)
- Mencius believed that good government flowed from the Mandate of Heaven. Pericles believed that good government flowed from the vote and participation of the people. How similar or how different are these two ideas? (They are similar in that both Heaven and democracy reflected what was in the people's interest. The difference was that the Mandate of Heaven gave the emperor the power and responsibility for administering the government. Pericles and Athenian democracy gave the people themselves the power and the responsibility for running the government. It should be added, however, as Bowra mentions, that the Greeks put much of day-to-day administration in the hands of generals. In fact, Pericles, who was a general, had some of the airs of a benevolent emperor.)

Document F

Source: D.C.Lau, translator and introduction, *Mencius, Book V, Part A, 5*, New York: Penguin Books, 1970. Speakers' names inserted for clarity.

Document Note: Drawing on ancient sources, Mencius tells the story of Yao and Shun, two legendary rulers of China in the 24th and 23rd centuries BCE. Wan Chang was a student of Mencius. Himself a disciple of Confucius, Mencius lived from 370 to 300 BCE.

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Mandate of Heaven

Wan Chang said: "Is it true that Yao gave the empire to Shun?"

"No," said Mencius. "The emperor cannot give the empire to another."

Wan Chang asked: "In that case who gave the Empire to Shun?"

Mencius said: "Heaven gave it to him."

Wan Chang asked: "You say Heaven gave it to him. Does this mean that Heaven gave him detailed and minute instructions?"

Mencius said: "No. Heaven does not speak but reveals itself through its acts and deeds."

Wan Chang asked: "How does Heaven do this?"

Mencius said: "The Emperor can recommend a man to Heaven but he can not make Heaven give this man the Empire;... In antiquity, Yao recommended Shun to Heaven and Heaven accepted him; he presented him to the people and the people accepted him. Hence I said, 'Heaven does not speak but reveals itself by acts and deeds.'"

Wan Chang said: "May I ask how Shun was accepted by Heaven ... and how he was accepted by the people when presented to them?"

Mencius said: "...When Shun was put in charge of affairs, they were kept in order and the people were content. This showed that the people accepted him.... Heaven sees with the eyes of its people. Heaven hears with the ears of its people."

Document G: A Remarkably Successful Kind of Government

Content Notes:

- The centralized, smooth-running bureaucracy of Han China was unrivaled anywhere in the classical world. This is not to say, however, that the emperor's hand reached into every Chinese hamlet and town. As the proverb says, "Heaven is high, and the emperor is far away." Given the size of China, round trip communication could take months. This left much day-to-day decision-making in the hands of local officials and private households.
- "Ch'in" can also be spelled "Qin." Both are simply renderings into the English alphabet of Chinese characters.

Teaching Tips:

- At the board or on an overhead, ask students to create a flow chart which shows how a policy decision (say, recruitment of workers to build a 50-mile stretch of the Great Wall) might be made and passed down to a village in north China. Start with Heaven.

(Heaven knows the will of the people,



emperor senses the will of Heaven and the people,



emperor conveys wishes to minister of public works,



minister of public works informs regional governor,



regional governor communicates plan to local bureaucrats,



bureaucrats arrange with village heads and families to provide labor)

- Ask students what, if any, part of this flow chart would be upsetting to a democracy-loving Athenian citizen? (See "road-building" Teaching Tip in Document E. The objections would be not having a chance to participate in electing the emperor, or not having a chance to serve on a Council or Prytany to help administer the building of the Wall.)
- What is meant by the proverb, "Heaven is high and the emperor is far away"? (Imperial decision-making did not always run affairs at the local village level.)

Document G

Source: Peter N. Stearns et. al., *World Civilizations: The Global Experience, AP Edition*, New York: Addison-Wesley Educational Publishers, Inc., 2003.

A Remarkably Successful Kind of Government

The Ch'in and Han dynasties of Classical China established a distinctive, and remarkably successful, kind of government. The Ch'in stressed central authority, whereas the Han expanded the powers of the bureaucracy. More than any other factor, it was the structure of this government that explained how such a vast territory could be effectively ruled – for the Chinese empire was indeed the largest political system in the classical world.

... (The emperor) appointed governors to each district of his domain, who exercised military and legal powers in the name of the emperor. They, in turn, named officials responsible for smaller regions.... The effectiveness of a central government was further enhanced by the delegation of special areas and decisions to the emperor's ministers. Some dealt with matters of finance, others with military affairs, and so on.

Able rulers of the Han dynasty resumed the attack on local warrior-warlords. In addition, they realized the importance of creating a large, highly skilled bureaucracy, one capable of carrying out the duties of a complex state. By the end of the Han period, China had about 130,000 bureaucrats, representing 0.2 percent of the population. The emperor Wu Ti (140 - 87 BCE) established examinations for his bureaucrats – the first example of civil service tests of the sort that many governments have instituted in modern times.... Trained and experienced bureaucrats, confident in their own traditions, could often control the whims of a single ruler, even one who, in the Chinese tradition, regarded himself as divinely appointed – the “Son of Heaven.”

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Note: Although the emperor had enormous power and absolute authority, keep in mind the old Chinese proverb, “Heaven is high, and the emperor is far away.”

Document H: Pericles on “What is a Good Citizen?”

Content Notes:

- In this section of the funeral oration, Pericles describes what is expected of an Athenian citizen. Every Athenian citizen was expected not only to vote on legislation, but also could be called to serve as a juror or an executive. The legislative, executive, and judicial systems of Athens were set up to involve the entire citizenry. The legislative Assembly was open to all citizens. (See Document E.) The agenda-setting Council engaged 500 at one time. The council within the Council, the Prytany, was the administrative arm, again open to all citizens. The judicial arm was even more wide open, with jury sizes for one case estimated at between 200 and 1500, again drawn from the entire citizenry.

Teaching Tips:

- Review the main idea of Document H. What does Pericles have to say about citizen participation in government? (A person with no interest in government should get out of Athens.)
- It is important for students to understand the difference between direct democracy in Athens and representative democracy in the United States today. Can direct democracy work with a large population?
- Drawing from Document E, ask students what kind of an opportunity Athenian citizens had to participate in the democratic process. See Content Notes for help.
- Referring to the memorandum in Document H, what residents of Athens were not eligible for citizenship? (Women, children under 18, slaves, and aliens)
- Ask students if they see any drawbacks to Athenian democracy. (There were definitely drawbacks like the excessive use of ostracism. However, students wouldn't know about this. They could, however, say something about restrictions on citizenship, about the rapid turnover of the Prytany [10 times a year, see Document E], and the lack of stability that could result. On the other hand, the reelectability of generals provided stability. [See also Document E])

Document H

Source: *Pericles' Funeral Oration*, Athens: The Hellenic Parliament, 1998.

Pericles on "What is a Good Citizen?"

Here each individual is interested not only in his own affairs but in the affairs of the state as well; even those who are mostly occupied with their own business are extremely well informed on general politics – this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all.

Note: Athenian citizens made up 1/6 of the population and had to meet the following citizenship qualifications:

- male
- 18 years of age (voting age in Assembly was 30)
- free (non-slave)
- father and mother must be citizens (as of 451 BCE with the passage of a law)

Document I: Dialogue of Socrates and Crito in Prison

Content Notes:

- Ever since the time of the Greeks, people have struggled with the question of the relationship of the individual to the state. This scene describes the dialogue between Socrates and his friend, who is pleading with him to escape from his prison cell. Socrates believed that it is more important to obey the law of the state, even if the law seems harsh or unjust, than it is to break the law and live.
- Socrates did accept the death penalty and drank the poison hemlock as he was ordered, apparently in the company of his friends. Plato later wrote that Socrates was “the wisest and most just and best man” who ever lived.
- Most of what we know about Socrates’ wisdom we know from Plato. Thirty years old when Socrates died, Plato devoted much of his life to teaching at an academy of his own founding in Athens. His famous *Dialogues* often feature Socrates as the main character. Plato died in 347 BCE.

Teaching Tips:

- Read the dialogue aloud. It will be easier for students to follow.
- Ask students to consider these questions:
 - Is this document a primary source? Why or why not? (Plato, the author, was present to hear the conversation. However, the conversation was reconstructed several years later and no doubt includes as much Plato as it does Socrates. Regardless, it is a very primary source of Athenian philosophy.)
 - Midway through the document, there is actually a dialogue within a dialogue. With whom or what is Socrates conversing in this inner dialogue? (The laws) Who are “the laws?” (The laws of Athens. Socrates has personified them and given them voice.)
 - The laws argue that by choosing to live in Athens, Socrates has entered into an “implied contract.” What point are “the laws” making? (By choosing to live in Athens he is choosing to abide by Athenian law. Citizens can not disregard the law even when they disagree with it. To do so would lead to anarchy and the downfall of the state.)
 - Do students think that Pericles would agree with Socrates’ decision? (Perhaps. Pericles took citizenship and participation in government very seriously. Our guess is that he would applaud Socrates for his ultimate decision to honor the welfare of the state.)
- Compare Socrates’ ideas with the teachings of Confucius in Document J. How similar are their ideas? (See Teaching Tips, Document J.)

Document I

Source: Benjamin Jowett, translator, "Dialogues of Crito," *The Dialogues of Plato*, 3rd Edition, Oxford Clarendon Press, 1892.

Dialogue of Socrates and Crito in Prison

Note: The year 399 BCE was a difficult one for the Athenians. They had lost their war with Sparta in 404 BCE, and their democratic form of government was destroyed. Athens was ruled by a group of men known as the "Thirty Tyrants." They were concerned that enemies from inside and outside the state would try to overthrow them. One of these "enemies from within" was Socrates. He was charged with (1) not believing in the gods in whom the state believed, (2) introducing other strange gods, and (3) corrupting the youth of Athens. Socrates defended himself against the charge but was found guilty by a majority of 60 persons. The prosecution ordered the death penalty. This conversation, recalled and recorded later by Plato in his *Dialogues*, took place in prison. Crito, along with Plato, was one of several friends present. Crito is trying to get Socrates to escape from prison.

In this dialogue "the laws" are treated as if they are a person.

Socrates: Imagine that I am about to run away, and the laws come and question me. "Tell us Socrates," they say, "what are you doing? Are you not trying to destroy the laws and the whole state, as much as it is possible for you to do? Or do you imagine that a state can exist in which the decisions of the law are powerless and are set aside and trampled on by individuals?" What will be our answer, Crito, to these questions? Shall we reply, "Yes, but the state has injured us and given an unjust sentence?" Shall I say that?

Crito: Yes, say that.

Socrates: Then the laws will say: "Consider, Socrates, that you are going to do us an injury. We have provided for you and educated you. We have given you and every other citizen a share in every good that we had to give. We further proclaim that anyone who does not like the city may go where he pleases. But anyone who has experienced the way in which we administer justice and organize the state, and still remains here, has entered into an implied contract that he will obey us. We do not simply impose our will. We give a person the choice of either obeying us or convincing us that we are wrong. You, Socrates, are breaking the agreements, which you freely made with us. You had your choice. You might have gone to Sparta or Crete or some other state. Listen then, Socrates, to the laws who have brought you up. Think not of life and children first, but of the right first."

This, dear Crito, is the voice, which I seem to hear murmuring in my ears.... And I know that anything more, which you may say, will not convince me.

Document J: Confucius on the Individual and the State

Content Notes:

- We know little about Confucius that is certain. The first biography about him was written in the first century BCE, 400 years after his death. By then legend was mixed with any facts that managed to trickle down into the record. Historians generally agree that the best source for what we know about Confucius is the *Analects*.
- The *Analects* were compiled many years after the death of Confucius. Confucius left no written record himself. The *Analects* consist of twenty “books,” each containing twenty to thirty pithy sayings of one to five sentences. The material in the *Analects* seems to be drawn mostly from the 300s BCE. The actual compilation into a single written work was probably later. Thus the ideas in the *Analects* are a mix of Confucius and what could be called “Confucianism.”
- We believe Confucius aspired to a high career in government and wanted to see an end to the disorder during the “Warring Period.” He committed himself to try to inspire people to do good – becoming China’s first moral philosopher. Referred to as the “Master,” Confucius consistently argued that only good men possessing moral authority could rule effectively.
- Confucian ideas about the individual’s responsibilities to the state were an extension of the notion of filial piety, which will be the focus of Document O. The love and respect that a child ought to bestow on his parents should similarly be bestowed on the government.

Teaching Tips:

- Ask students to state the main idea of the first saying. (A man contributes to good government simply by being a good son and brother.) Do students think that Pericles would have agreed? (Probably not. Citizenship involved responsibilities beyond the family.)
- Regarding obeying the law, would Socrates be more likely to agree with “Straightbody” or Confucius? (Probably “Straightbody.” Socrates says, “Think not of life and children first, but of the right first.” The laws came first for Socrates, and by extension they came first for Classical Athens.)
- Ask students to create a thesis statement that compares Athenian and Chinese thinking about the role of the individual in matters of state government. Based on the evidence in Documents H, I, and J, does there seem to be a fundamental difference?

Document J

Source: D.C. Lau, translator, *Confucius, The Analects*, London: Penguin Classics, 1979.

Confucius on the Individual and the State

Someone said to Confucius, "Why do you not take part in government?" The Master said, "The Book of History says, 'Oh! Simply by being a good son and friendly to his brothers a man can exert an influence upon government.' In so doing, a man is, in fact, taking part in government. How can there be any question of his having actively to 'take part in government'?" Book II, 21

The Governor of She said to Confucius, "In our village there is a man nicknamed 'Straight Body.' When his father stole a sheep, he gave evidence against him." Confucius answered, "In our village those who are straight are quite different. Fathers cover up for their sons, and sons cover up for their fathers. Straightness is to be found in such behavior." Book XIII, 18

LV

Documents K: Greek Discus Thrower

Content Notes:

- Artwork often reflects peoples' interests, ideals, and values. Greek artwork (mainly sculpture and pottery paintings) and Chinese landscape paintings (Document L) help us understand how people felt about themselves and their place in the world around them.
- Discuss throwers were among the many competitors in the Greek Olympic Games. The Games were held every four years near Mt. Olympus, north of Attica, and were a time when differences between the city-states were set aside. A winning athlete brought lifelong fame to himself and honor to his city-state. Events included running, jumping, javelin throwing, horseback and chariot racing, boxing, and wrestling. Except for the charioteers, training and competition were usually done in the nude. Women were excluded from the premises.
- It has been speculated that the reason for competing in the nude reflects Greek pride in physical fitness. One does not often see a fat Greek, male or female, in Greek artwork.

Teaching Tips:

- Documents K and L should be looked at together so they can be compared.
- Ask students to make observations about the Greek figure on the vase. What catches their attention? (A discus thrower, no clothing, very physically fit, almost idealized physical proportions, fine detail of the human figure)
- Ask students to speculate on why Greek athletes may have competed in the nude. (See third Content Note.) What might this say about where Greeks placed man in nature's hierarchy? Is mankind special? Do you think Greeks, which of course included Athenians, were conceited?
- Ask students if they see any connection between the portrayal of this discus thrower and a belief in democracy. In each case, how significant is the individual?
- Examine Documents K and L together for stylistic differences. How do these differences reflect the different attitudes of the two civilizations towards man's place in nature? (See Teaching Tips for Document L.)

Document K

 Notes

Source: Discus Thrower (Greek, 5th Century BCE), National Museum, Naples (Alinari).



LV

The world is full of wonders but nothing is more wonderful than man.

Sophocles, circa 450 BCE

Document L: Chinese Landscape Painting

Content Notes:

- China is the world's longest continuous civilization and this continuity is reflected in the timelessness of the Chinese landscape painting. This particular work was painted in the 16th century but is representative of Chinese landscapes extending backward many centuries.
- We know from literature and poetry that walls of Han palaces and large houses included scenes from nature that reflected Taoist ideas like those of Lao-tzu. This art has largely been destroyed and the names of the painters are not known.

Teaching Tips:

- Have students look at both the Greek and the Chinese artwork. In what ways are man and nature represented differently?

Greece:

Man is large and very much in the foreground. He is naked, athletic, ideal, youthful.

Lines of the painting are clean, stark, pure.

Man's aim appears to be to perfect himself. Man, not woman, not nature, is important.

China:

Man is so small you have to search for him in the painting. He is clothed, old, doing everyday things.

Lines of the painting are rich, agitated. Man appears overwhelmed by the scale and power of nature.

The two figures in the foreground are stooped. There is nothing to suggest that they see themselves as nature's equal.

The two figures in the background are seated, contemplative. Their home is dwarfed by the towering cliffs and appears vulnerable to the churning waters.

- Compare the quotations from Sophocles and Lao-tzu.

What is the main idea of the Sophocles quote? Do you think it is an idea shared by the Greek vase artist?

What is the main idea of the Lao-tzu quote? Is it an idea shared by the Chinese landscape artist?

How do the two quotes compare? Do students think that Lao-tzu would agree with Sophocles that, "The world is full of wonders but nothing is more wonderful than man"? What might Lao-tzu argue is more wonderful than man? (The "common source," which is the natural world; man is part of the natural world but shouldn't, and doesn't, dominate it.)

Document L



Source: Ch'iu Ying, Landscape in the Style of Li T'ang, Freer Gallery of Art, Smithsonian Institution, Washington, DC: Purchase F1939.4.



LV

*Each separate being in the universe returns to the common source.
Returning to the source is serenity.*

Lao-tzu, 551-479 BCE

Document M: Child Exposure in Athens

Content Notes:

- We do not know the statistical extent of infanticide in classical Athens. We do know that it was not an uncommon practice.
- If the newborn had significant birth defects, exposure was apparently an acceptable option. As the document suggests, this was done before the baby was named, when the newborn had the status of a fetus, and was not yet regarded as a family member.
- The following is another source on Greek exposure and abortion. Aristotle is giving his opinion on what should be, not what is.

As for the exposure and rearing of children, let there be a law that no deformed child shall live. But as to an excess in the number of children, if the established customs of the state forbid the exposure of any children who are born, let a limit be set to the number of children a couple may have; and if couples have children in excess, let abortion be procured before sense and life have begun; what may or may not be lawfully done in these cases depends on the question of life and sensation. --Aristotle, Politics

Teaching Tips:

- Historians know through literary references like Plato's that newborn exposure was an accepted practice in classical Athens. Does the absence of quantitative evidence (e.g. what percent of all newborns were exposed) seriously weaken any argument one might make about the issue?
- What appears to be the basis on which a Greek couple would accept or reject a newborn? Superstition? Economic hardship? Physical deformity? (Lifting the child up and looking at him or her from every angle suggests they were most concerned about physical deformity and good health.)
- Is the Athenian practice of exposure evidence that they did not like or value children?
- Would it be important to know if exposure was widely practiced in other cultures of the time before judging the Athenians?
- Is there any case to be made in favor of exposure? Is it different from abortion?
- Compare Documents M (Greek infant exposure) and O (Chinese infant abandonment). How similar were these practices?

Document N: Growing Up In Athens

Content Notes:

- In Plato's view, it was vital for Greek society to exercise strict control over the content of everything that children read, saw, or heard. In Laws VII Plato writes: "Among all animals, the boy is the most uncontrollable; he has the power of reason in him but it is not regulated. Because he is the brightest, most conniving, and dangerously belligerent of all animals, he must be tied by many bridles." Among the "bridles" Plato called for was strict censorship of literary materials, especially poetry and drama. Plato argued that childhood study of fictional accounts could dull a person's ability to make accurate judgments.

Teaching Tips:

- The document suggests that an Athenian child went through three stages of rearing. Ask students to identify these stages. (Stage 1: ten days after birth where the the child will either be exposed or accepted into the family; Stage 2: three years of coddling by the mother; Stage 3: a strict up-bringing including schooling for the wealthy from age seven to eighteen)
- Is there evidence that the Greeks practiced corporal punishment on their children? (Yes. See Protogorus quote – that young boys should be "straightened by threats and blows.")
- Judging from Documents M and N, ask students to create a sentence or two that states the Athenian philosophy of how to raise a child. (One possible notion is that Athenians wanted a boy child to be a toughened, independent individual who would stand tall in defense of the state, who would value reason over affection. Democracy depended on strong individuals ready to speak their reasoned minds.) This statement can then be compared with a similar summary of the Han Chinese philosophy deduced from Documents O and P.



Document M

Source: Cynthia Patterson, "Not Worth the Rearing: The Causes of Infant Exposure in Ancient Greece," *Transactions of the American Philological Association* 115 (1985), pp. 103-123. © American Philological Association. Reprinted with permission of the Johns Hopkins University Press.

On the decision to expose a newborn...

Here at last, then, after our somewhat painful labor, is the child we have brought to birth, whatever sort of creature it may be. His birth should be followed by the ceremony of carrying him around the hearth; we must look at our offspring from every angle to make sure we are not taken in by a lifeless phantom not worth rearing. Or do you think an infant of yours must be reared in any case and not exposed? Will you bear to see him put to the proof, and not be in a passion if your first born should be taken away?

Socrates speaking in Plato's *Theaetetus*, circa 400 BCE

Note: Cynthia Patterson adds: "(Greek sources) tell us much about the practice of exposure / infanticide in antiquity and compel a conclusion emphasizing its importance in Greek society. Exposure, it should be emphasized, does not equal 'child-murder'.... Killing or causing the death of a newborn child in the first days of life was something quite different from killing a child who was recognized a named member of a family."

Document N

Source: C. M. Bowra, *Classical Greece*, Time-Life Books, 1965. Reprinted by permission of Wadham College, executor for Sir Maurice Bowra.

A Greek child grew up in an enchanting world – if he survived his first fortnight. For ten days after birth the father could inspect the baby, and if he found it deformed or weak, he could order it to be exposed in some public place to die. Once he approved, the wonders appeared.... (T)here were terra cotta rattles with pebbles in them for tots. For older children, there were swings, seesaws, kites, balls, and all manner of games. During the early years the mother was in charge. Her task was to provide a life free of sorrow, fear and pain in the first three years, and full of sports and amusements in the next three. Then the golden era ended.

After they left the freedom of the nursery, Athenian children were strictly reared. Plato recorded Protagoras' words: "Mother and nurse and father and tutor are vying with one another about the improvement of the child as soon as ever he is able to understand what is being said to him.... If he obeys, well and good; if not, he is straightened by threats and blows, like a piece of bent or warped wood."

Note: Boys from wealthier families generally attended school from age 7 to 18, often under the watch of a slave. Athenian girls did not attend school and were likely to find themselves at the loom.

Document O: How Can I Keep Both of Us Alive?

Content Notes:

- It is clear that Han China had laws against child abandonment and infanticide, but Kinney's research indicates these laws were unevenly enforced. It was not only hard times that led to abandonment. Superstitions were widespread; it was believed that children born on the fifth day of the fifth month would grow up to harm their parents.
- There is evidence that on many occasions, roadside abandonment resulted in someone else picking up and raising the child. There is also evidence of babies surviving three days of abandonment and being reclaimed by the parents, since survival was a positive sign.
- The decision to raise a child appears to have been mostly in the hands of the father. The moral weight of the decision was reduced by the prevailing belief that an infant's "chi" (life source) was only partially formed and the spirit of a deceased infant was very

weak and no threat. In fact, the Han apparently had no funeral rites for children who died before the age of three months.

- The evidence strongly suggests that girl babies were more vulnerable than boys.

Teaching Tips:

- Ask students why the mother in Wan Can's poem is abandoning her baby. (Economic hardship; starvation) According to the narrative that follows the poem, does this seem to have been a common practice in Han China? (It was not unusual, and, according to Kinney, was an "accepted" practice.)
- Share the Content Notes above with students.
- Compare Documents M and O. How similar were Athenian and Han cultures in their practice of exposure? Do students regard this as a stain on both cultures? Explain.

Document P: Filial Piety in China

Content Notes:

- The author of the *Twenty-Four Exemplars* was Guo Jujing (1260-1368), who was apparently known for his own filial piety. Scholar and teacher David K. Jordan has studied the tales and more than 100 imitators. The tales recount the feats of children – 23 male and one female, which in itself is telling – towards their parents (mostly aged mothers) from an age well before the Han down to his own era.
- The notion of filial piety in China, the son's complete devotion to his father or mother's comfort regardless of his own discomfort, is highly valued. Some other titles in the *Exemplars* collection add to this idea of selflessness:

"She suckled her mother-in-law"

"He strangled a tiger to save his father"

"He washed his mother's bedpan"

- Is the notion of filial piety consistent or inconsistent with the Han Chinese idea of man's place in nature? (Both encourage subservience, in the first case to parents, in the second case to the natural world.)
- Is the notion of filial piety consistent or inconsistent with the Confucian idea of good government? (See Document J. Filial piety is closely associated with a successful government.)
- Would you expect a Greek philosopher like Plato to give as much importance to filial piety? (See Document N. Plato seems more interested in cultivating discipline.)
- Here is another of the 24 filial tales. It is titled "He Let Mosquitoes Consume His Blood."

When Wú Meng of the Jin dynasty was eight years old, he was very filial towards his parents. The family was poor, and the bed had no mosquito net. Every night in summer mosquitoes in droves nibbled at their skin and sucked their blood without restraint. Although there were many, Meng did not drive them away, lest in leaving him they bite his parents. So great was his love of his parents!

Teaching Tips:

- Ask students to define filial piety. (A son's or daughter's devotion to and respect for a parent)
- What do these two filial tales tell us about Chinese attitudes toward children? In other words, what are the qualities of "the good child"? (Love for, respect for, and willingness to sacrifice for a parent)



Document O

Source: Anne Behnke Kinney, *Representations of Childhood and Youth in Early China*, Stanford: Stanford University Press, 2004, pp. 117-118.

*Out the gate I see
only white bones that strew the broad plain.
A starving woman beside the road
hugs her child, then lays it in the weeds,
looks back at the sound of its wailing, wipes her tear and goes on alone:
"I don't even know when my own death will come –
how can I keep us both alive?"*

Wan Can, circa 195 CE

Note: Ann Behnke Kinney adds, "(A)bandonment and even infanticide were the accepted means of limiting the size of one's family. Evidence from a variety of Han sources ... allows us to conclude that even under stable political and economic conditions, an infant's life was not automatically preserved.... (A) child's life was not formally acknowledged until the third day of life, and it was at this time that the parents made the decision to raise or reject it."

Document P

Source: Guo Jujing, "The Boy who Cooled and Warmed His Father's Bed," *Twenty-Four Filial Exemplars* (1260-1368), Bernard Luk, translator.

A Story of Filial Piety*

Huang Hsiang lived in the later Han period, about 2000 years ago. His mother died when he was 9 years old. He missed her so much that the people of his village were greatly moved by his love and piety. He worked hard and devoted all his attention to his remaining parent. Huang Hsiang showed his filial piety in small ways. For instance, in the summer when it was so hot and steamy that people had difficulty falling asleep, he would fan his father's pillow and bed to cool them for him. In the winter, when there was not enough fuel to warm the house, and the bed mattresses and covers felt icy cold, he would lie in his father's bed to warm it with his body heat. When these small pious acts became known to the villagers, Hsuang Hsiang was reported to the public officials, who published his story as example to all.

Note: *From the Latin *filius*, meaning son, "filial piety" refers to a son's or daughter's devotion and respect for a parent.

LV

Document Q: Greek Women

Content Notes:

- The strong suggestion in this four-part document is that Athenian women were not held in high regard by Athenian men and had restricted rights and movement. While this presents only one side of the coin, most recent studies find it is only an exaggeration of a general truth.
- Our knowledge of Athenian women comes largely from literary sources, vase paintings, and funereal art. Recent scholarship has added some important footnotes to the general picture of the cloistered Athenian woman, but the generalization appears to hold – middle and upper class Athenian women had limited freedom of movement, especially when compared to the men of Athens. Foreign-born women, prostitutes, mistresses, and poorer women were much more likely to be out and about.
- In 351 BCE a new law in Athens required that both parents must be Athenian-born for a child to qualify for citizenship. This seems to have raised the status of Athenian women. Female images at grave sites, nearly absent until this time in Athens, suddenly became common.
- Women's roles in religion were significant. In religious ceremonies, while white male gods were tended by male priests, female gods were tended by priestesses.
- Athenian women played a primary role when a family member died, washing the body, wrapping the corpse in linen, mourning for a full day while the body was laid out in the home to receive the respect of family and friends, and walking in the procession to the place of burial.

Teaching Tips:

- What might explain the absence of a Greek female voice in these sources? (When Greek boys were separated from girls at the age of six, the boys were sent to school. The girls stayed home to learn and perform household skills. Greek women tended to be illiterate.)
- Ask students what generalization they can make about the comments of Euripides, Aristotle and Demosthenes.
- Our three primary sources – Aristotle, Demosthenes, and Euripides – painted a dark picture of the lives of Greek women. Ask students to cite specific examples from Wakefield which brighten that dark picture.
 - Slave women and lower class women could get out and about more easily than the rich.
 - Divorce was easy.
 - Divorced women had their dowry money returned.
 - Older women and younger women had more freedom of movement than women in the middle years.
 - Women were important in managing the household.
- Generally speaking, does the Wakefield secondary document refute or support the three primary documents? Explain. (Wakefield's opening line is a nice summary of his position – that primary sources exaggerate the confinement of Athenian women, but it is only an exaggeration. In other words, they are not way off the mark.)
- This is a good time to discuss the respective value of primary and secondary sources. Ask students what is most valuable, a reliable primary source or a reliable secondary source. In this instance, if they had access only to the three primary sources in Document Q, or the Robin Wakefield secondary source, which would they choose and why? (It is important to realize that both primary and secondary sources can be biased or inaccurate. A good secondary source makes use of good primary sources, and usually has the advantage of being able to offer broader perspective. A danger with some secondary sources is that they simply repeat the errors of earlier secondary sources. That's why it is often good to "get back to the [primary] source!")
- Euripides is, after all, a man speaking on behalf of women. What does this say about Greek male sensitivity to women? (If a man could write this, maybe it is unfair to think that Greek males thought so poorly of women.)